



FREE MASONRY



ODDFELLOWSHIP

Continued From last week.

FREEMASONRY by MACOY OLIVER Page 671.)

Passing on through the great chancel of Masonry we come now to the charge of David a Master Builder to his son Solomon as it is given in this language:

"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it. * *

And David said to Solomon his son, Be strong and of good courage, and do not fear, nor be dismayed; for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.

And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God, and there shall be with thee for all manner of workmanship every willing skillful man, for any manner of service; also the princes and all the people will be wholly at thy commandment." 1 Chron. 28-9-10-11-20-21.)

Now we have come to the spot where all Masons reverence, and to the man to whom honor has been his crown of life—In Masonry it is said of this man:

"SOLOMON. Solomon, son of David, by Bathsheba, was declared by his father to be heir to the throne of the Hebrews, there by setting aside his elder brother. He enjoyed during a long and peaceful reign, from 1015 to 971 before Christ, the fruits of the deeds of his father. The wisdom of his judicial decisions, as also the improvement and perfection of the system of government he introduced, gained him the love and admiration of the people; and his fame is immortalized by the building of the Temple, which, for size, magnificence, and beauty, far exceeded all the works of architecture ever before seen. This Temple is one of the most sublime symbols in the Order of Freemasonry, for which reason Solomon's name has been introduced here."

HISTORY AND CYCLOPEDIA OF

"SOLOMON'S TEMPLE. This is most important as a symbol to a Freemason, for in its time it was considered as the most regular and most magnificent building. Solomon built this temple at Jerusalem, and it was not only a place for the worship of God, but also a dwelling for the priesthood, and a depository for the ark. David provided a great quantity of building materials, and left an enormous sum of money to pay the expenses of the building, which was carried on in perfect quietness. All the stone and wood were prepared without the city, and then brought to Jerusalem. The foundation was laid in the year of the world 2998; and at that time the Phenicians possessed the best artists of every description, and in architecture they took the lead of all other nations.

In order, therefore, to build his Temple according to the best rules of architecture then known, Solomon requested Hiram, King of Tyre, to furnish him with an architect, and he sent him one who was also called Hiram. Hiram not only possessed scientific

knowledge, but also sufficient practical skill in his arts to enable him to make everything according to the wish of King Solomon, as well in the building of the Temple with regard to magnificence, as also in originality of formation, and in the appropriateness of the sacred vessels which were necessary in the sacrifices and burnt offerings, and which were all formed in strict proportion, according to the rules of geometry. The walls that surrounded the Temple were 7700 feet in circumference.

The large and noble hall stood towards the west, and the Holy of Holies in the east." (History and Cyclopædia of Freemasonry by Macoy Oliver. Page 511.)

In the above scriptures and quotations from Masonry the reader can comprehend the link that binds the great chain of Masonry together between King David and Solomon—Solomon by many supposed to be the first Master Mason, which could not be the case, here in the chancel of Masonry she only takes on a broader plain on the blue arch.

The Curtain Falls.
(To Be Continued.)

THE CHRISTIAN SABBATH. THE SEVENTH OR THE FIRST. WHICH?

NO 7.

In this number we propose to show that the apostles and early Christians continued to observe the first day of the week as a day of religious worship.—The advocates of the seventh day Sabbath claim that the day was not changed until the fourth century, and then by the authority of the Roman—Catholic church. We have heard this from their lips and have read it in their periodicals repeatedly, but have never heard or seen any proof of it from the Bible or history.

What presumption is going to be taken as an authority in a matter of so grave importance? In contradiction to this we have the footprints of the Apostles sufficiently clear to mark out their path along this line. We have seen that Christ met with his Apostles for religious worship on the day of his resurrection, as also on the next first day of the week, and there can be no doubt but he did the same on each of the first days while he remained on earth. Also that the apostles and little church were all with one accord in one place for the same purpose on the seventh first day after his resurrection. In the Acts of the Apostles xx: 6, 7, we read: "And we sailed away from Philippi after the days of unleavened bread, and came unto them, to Troas in five days; where abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

Here is positive proof that the church was accustomed to meet on the first day of the week for religious worship, which is also sufficient proof that it had been the custom of the Christian church from the time of Christ's resurrection.

The narrative itself shows that their meeting was in harmony with their usual custom, and not by an especial arrangement, because Paul's visit was to come to an end. Not a word is said about religious worship on the seventh day, but upon the first day of the week they met, for what the narrative plainly shows to be a custom on that day, to break bread in memory of their crucified but risen Lord. If it had been only for Paul's especial benefit it might just as well have been on the seventh day as the first. How natural, too, that Paul should take his farewell and start on his journey the first day after the Sabbath

undoubtedly the object of Paul's stay was to enjoy with them the Eucharist and the religious worship on that Sabbath day. If the disciples were wrong in their celebrating their Sabbath on the first day of the week, why did not Paul call them together on the seventh day and correct their error instead of giving his sanction to that error by engaging in their worship with them and preaching to them? But the church at Troas was not alone in this custom of religious worship on the first day of the week. We find, too, that Paul not only gave his sanction to this custom by his presence and preaching, but also confirmed it by direct command. First Cor. xvi: 1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye."

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Paul did not counsel or advise, but gave order, not to one church, but to the churches of Galatia, and also of Corinth. Not lay up at home, for that would not present gatherings, but in the common treasury of the church, and clearly at the time when they came together for worship not on the day when they were to commence their week of labor, for then they could not know how much they would be prospered, but after the labors of had been performed and the income realized, and each knew how much of the Lord's money was in his hands. Here is another positive proof that the apostles and disciples were accustomed to observe the first day of the week for religious worship, for if they had not have been, Paul would not have mentioned it in such connection. This is very significant. Had the temple treasury? So had the Christian Churches. Were the Jews accustomed to take a collection on the seventh day Sabbath for the support of the poor, etc. So were the Christians on the first day of the week.

We have, therefore, not only the sanction of Christ, the apostles, and early Christians for keeping the first day by their example, but an apostle command to meet for worship on that day. This, together with the fact that (so far as we know) neither Christ, the apostles, nor early Christians ever met for religious worship on the seventh day after

Christ's crucifixion, except for the purpose of preaching the gospel to the Jews, and not to sanction the Jewish Sabbath, is sufficient proof that Christ by his own authority changed the Sabbath from the seventh to the first day of the Jewish week. A few extracts from ancient writers to the same effect will close this article.

We will commence with Barnabas, the companion of Paul. He says: "We observe the eighth day with gladness, on which Jesus rose from the dead." Justin was ordained bishop of Antioch by Paul, A. D. and suffered martyrdom at Rome, A. D. 107. In his epistle to the magistrates he says: "It is absurd and erroneous for a Christian to Judaize; that is, to keep the Jewish Sabbath, let us not Sabbathize, but keep the Lord's day, on which our life arose." Justin martyr was beheaded for the Christian religion under Marcus Aurelius, A. D. 167, in his dialogue with Trypho says: "Christians do not keep the Jewish Sabbath."

In his first apology for the Christians he says: "On Sunday we all assemble and meet together, as being the first day wherein God putting the darkness from the rude chaos created the world, and the same day wherein Jesus Christ, our Saviour, rose from the dead; for he was crucified on the day before Saturday, and the day after which is Sunday, he appeared to his apostles and disciples. He also says: On the day called Sunday we all assemble in one place, both those who live in the city and they who dwell in the country, where the memoirs of the apostles and writings of the prophets are read so long as time permits."

He also says: "It is the uniform practice of the Christians to observe the first day of the week as their Sabbath, but the seventh day do not observe." Dionysius, bishop of Corinth, in his epistle addressed to the church at Rome, in A. D. 170, says: "The practice, of keeping the Lord's day holy is as old as Christianity, having its origin with the resurrection of Christ." Tertullian a defender of the Christians in the second century, says: "We have nothing to do with the Sabbath (that is, the Jewish seventh day), for the Lord's is the Christian's solemnity." Theophilus, bishop Antioch, who succeeded Eros in 168, A. D. says: "Both custom and reason challenge from us that we keep the Lord's day, seeing it was on that day our Lord Jesus Christ completed his resurrection from the dead, and in the scriptures it is called the first, as on it the foundation of our life was revealed; this is the reason why we pass over the Jewish Sabbath and observe the eighth day." We might add the testimony of Clement, presbyter of the church of Alexandria; Athanasius, bishop of Alexandria, A. D. 326; Hilary, bishop of Poitiers in A. D. 354; Eusebius, between 290 and 339, and many others, but these are sufficient for our purpose.

—Albin Perkins.

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